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Exh. No.

Translated by
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(Omitted) Reviewing the situation that has been prevailing for some years past both at home and abroad, it seems as if the national defense of our country, speaking from the Japanese standpoint, has so far been left in an unspeakably wretched state. Just look outside of the country, and pause and consider how the international affairs are developing. Europe and America are truly doing very well; they are certainly in an advantageous position to assert themselves positively and strongly. But apart from Japan herself, how about the other parts of Asia? It seems to me they have long been placed in a most painful plight and as for our country, I can not help thinking that she, as a member of the Asiatic community, is in a no less unhappy state. Nevertheless, when I viewed these circumstances as subtly linked to our country both internally and externally, and at the same time as involving the whole of the Far East, it just occurred to my mind that these unfavorable circumstances might after all prove a blessing in disguise and furnish us with an instrument to break through the deadlock. As if in response to my reflection, Japan recently has awaked to her own self, and internationally speaking, the world also has come to take due cognizance of her and realize her true character. As a matter of fact, the most

opportune time has come for our country, which has assumed a heavy responsibility to discharge in certain parts of Asia, to see her own true self and at the same time to have the world know what she really is. This has been my view and I firmly believe that she is actually awakening. What Count FUTARA has just stated has set me thinking deeply. What is the most important and significant matter demanding our serious attention and efforts at the present critical juncture? It is this: To further strengthen the self-confidence that has awakened on the part of Japan as well as of Asia at large and that has been brought to the notice of the world, and to embody that awakening spirit in concrete activities at home and abroad. (omitted)

In the spring of this year we laid down the following -- much the same as what Count FUTARA has just remarked -- as the general principle clarifying the major aim and object of our Imperial Army, the Three Sacred Treasures are symbols of the high moral ideals of the Japanese people, on which the Japanese Empire has been founded. In the case of our country therefore, the founding of the Empire is in itself identical with the founding of a moral state. Consequently it follows that the Imperial Army must be absolutely a moral entity. Not only this; we have the divine injunction which sets down the fulfilment of Three cardinal virtues -- benevolence, justice and bravery, the necessary offspring of the Moral Way -- as the mission assigned to our country.

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Our Imperial Army was originally created with this Imperial Way as its spiritual nucleus, so that we military men must infallibly live up to this spirit. To go through military discipline and training, to command or be commanded, to enhance the Imperial prestige, to mete out benevolence to our brethren and the world, to do anything else we army men should always be in accordance with the Imperial Way. (omitted)

For the world to see the intrinsic value of our Army, it is necessary for the country to be washed and cleaned of all her mud and dirt so that she stand but in bold relief against the blue sky. In order to attain this purpose, the Army must first of all, as the cardinal agent in this national purifications movement enhance and display its noble spirit, have a thorough grasp on the essentials of its spiritual principle and thus to take the initiative in the undertaking. Its spiritual principle, as I have just stated, is quite simple; it is nothing more than thorough and absolute devotion to the furtherance of the Imperial task. It is therefore in this sense that the military actions which the Imperial Army engages in are said to be sacred wars waged for the sake of Imperial assistance, in other words, the Imperial Army attends to all its duties whether on the field of battle or in the barracks, always inspired with the desire to vicidicate Imperial Benevolence and the National Virtues to the world. And this is a matter that no member of the Army should lose sight of, not even for a single moment.

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The Imperial Army, when in occupation, should be so benevolent as to win the goodwill of the natives, while, on the field, should refrain from behaving themselves in such a way as to incur the enemy's hatred.

For all this, when we look into the actual state of things we cannot but own that the case is far from being satisfactory, many points in this field demanding our careful attention. As Count Futara has pointed out in his speech, there are still customs and usages existing in the barracks, that are evidently vestiges of the Meiji education, and that must consequently be duly attended to. In the matter of discipline, there is no doubt ^{that} much ^{to} be desired. Military maneuvers will inevitably cause damage to the neighboring fields. How much concern, I wonder have those soldiers for the damage they have caused? How many are there indeed, I should like to know, who, take that trouble during the recess to set straight the trampled down plants, thinking that they are national wealth, the very fruits of the incessant labor of farmers, who are the Emperor's precious treasures? It is in this spiritual quality that the Imperial Army must be different from any of foreign armies. To attend to one's duties merely in a legal or a technical manner, to sacrifice everything for the sake of victory in war and give no heed to anything else -- such a course of action must be warned against as not at all worthy of the Imperial Army. I speak this in the hope to show even partly the essence of the aim and object of the Imperial Japanese Army. As for the life in the barracks,

I always refer to it in the following way. The barracks are sacred training halls where we prepare ourselves for holy wars for vindicating ^{the} Imperial Way and the National Virtues to the world. They must be likened to sacred halls solemnized with a "torii" gate in front and guarded from pollution by the holy straw ropes. Both spiritual and physical training that we undergo there day and night is preparing ourselves for the time when we shall partake in the sacred war for the vindication of Imperial Way and the National Virtues so that it must be carried out with the same piety as demanded within the bounds of the sacred straw rope.

(omitted)

The military spirit is identical with the national spirit. That the military and the people are one, and that the soldiery and farmery are an unseparable entity, is dilated upon in the Imperial precepts as being the principle underlying the organization of the Imperial Army. There is no army independently of the people, nor the people of the army. How to effect the complete union of the military and the people, how to execute the concept of the whole nation being an army, -- this is what taxes our brains at all time of day. Unfortunately however, as Count Futara has referred to in his speech, the wholesale adoption of Western civilization at the time of the reformation of the Meiji era has affected our army with Occidental ideas, with the result that the army has been often considered as a professional body existing independently of the people and devoted exclusively to its military

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duties. This is not only a mere criticism of outsiders but such a quality has actually existed to some degree in the army: I am very sorry indeed for such a tradition particularly so just when we are confronted with the present difficult situation. Unworthy though I am, I hope I shall, for the sake of service to the Emperor and the country, devote myself wholeheartedly to the education and training of the army which is to constitute the backbone of the nation, and in this respect I mean to follow Count Futara's suggestions. Allow me to recommend to the kind consideration of the audience the fact that military men, especially those in active service, are denied both the vote and freedom of speech by the Imperial desire that soldiers should neither be led astray by current opinions nor meddle in politics -- that is to say, they have no right to take part in government. These soldiers are single-heartedly^{by} fulfilling. Their essential duty of loyalty to the command of the Emperor. Only I pray for their sake that outside temptations, and harassments be refrained. Without a right to vote and without freedom of speech, those soldiers attend to their duty with constant diligence and in faithful obedience to Imperial Command. Their sympathetic co-operation and kindly encouragement may the people extend to these simple-minded warriors so that they may be able to forget everything else in the delight and pride of serving the Emperor, and of discharging their military duties with their minds freed of cares and anxieties. (omitted)

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I, MIYASAKA Kanko, who occupy the post of the Chief of General Affairs Section, of the House of Councillors hereby certify that the document hereto attached, written in Japanese, consisting of 18 (eighteen) pages and entitled "Extra Number of the Official Gazette of January 22, 1933; House of Peers Minutes, Stenographic Records No. 2, the Sixty-Fourth Session of the Imperial Diet" is an exact and authorized excerpt from an official document in the custody of Japanese Government (the House of Peers).

Certified at Tokyo,

on this day of

MIYASAKA Kanko (seal)

I hereby certify that the above signature and seal were affixed hereto in the presence of the Witness.

At the same place,

on this same date.

Witness: YAMADA Itaru (seal)

Chief of the Stenography
Section, of the House of
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